

161. The Prithivi Tattwa is yellow, has slow motion, moves in the middle, comes in its flow up to the end of the sternum, is heavy in sound, and has slight heat in temperature. It gives success in works which are expected to stay long.
162. The Apas Tattwa is white, has rapid motion, moves downward, comes in its flow sixteen fingers downwards [up to the navel], is heavy in sound, and is cool in temperature. It gives success in auspicious works.
163. The Tejas Tattwa is red, moves in whirls (Avartagah), moves upwards, comes in its flow four fingers downwards [up to the end of the chin], and is very high in temperature. It gives birth to harsh actions [actions which, so to say, set one on fire].
164. The Vayu Tattwa is sky-blue, moves at acute angles, comes in flow eight fingers downwards, and is hot or cool in temperature. It gives success in those works which are transitory.
165. The Akasha Tattwa is the common surface of all, and foreshadows the qualities of all the Tattwas. It gives Yoga to the Yogis.
166. Yellow and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the Prithivi Tattwa, which flows twelve fingers downwards.
167. White, semi-lunar, astringent, moving downwards, and the causer of benefit is the Apas Tattwa, which is sixteen fingers in flow.

168. Blue, spherical, acid, moving at acute angles, and the giver of locomotion is the Vayu Tattwa, which is eight fingers in flow.
169. Foreshadowing all colors, of the shape of an ear, bitter in taste, moving everywhere through the giver of Moksha is the Aksha Tattwa, which is useless in all worldly works.
170. The Prithivi and the Apas are auspicious Tattwas; the Tejas is moderate in its effects; the Akasha and Vayu are inauspicious and cause loss and death to mankind.
171. The Apas Tattwa is in the east, the Prithivi in the west, the Vayu in the north, the Tejas in the south, and the Akasha in the middle.
172. When the Prithivi and the Apas are in the Moon, and the Agni in the Sun, then verily there is success in mild and harsh acts respectively.
173. The Prithivi causes income during the day, the Apas during the night; death comes in the Tejas, reduction in the Vayu; the Akasha sometimes burns.
174. In fitness for living, in success, in income, in cultivation (or, according to one reading, in enjoyment and growth), in amassing wealth, in understanding the meaning of the Mantras, in questions about battle, in going and coming,

175. Benefits result during the Apas Tattwa; auspicious stay, wherever it is, during the Prithivi; by the Vayu they go away elsewhere; the Akasha and the Tejas cause loss and death.
176. In the Prithivi comes the thought of roots (Mula); in the Apas and the Vayu, that of living beings; in the Tejas comes the thought of minerals; in the Akasha there is void.
177. In the Prithivi one thinks of [literally there are] beings of many feet; in the Apas and Vayu, of bipeds; in the Tejas, of quadrupeds; in the Akasha, of the footless.
178. Mars is said to be the Tejas; the Sun, the Prithivi; Saturn, the Apas, and Rahu the Vayu in the right Nadi.
179. The Moon is the Apas; Jupiter, the Prithivi; Mercury, the Vayu, and Venus, the Tejas in the left Nadi, for all acts verily. [The Tattwic value of the planets described in these two verses seems to be the opinion of only a few. The writer's opinion, which corresponds to that of the great Astrologer, Varahamihira, is expressed in stanza 180.]
180. Jupiter is the Prithivi; the Moon and Venus are the Apas; the Sun and Mars are the Tejas; the Dragon, the Ketu, and Saturn are Vayu; Mercury is the Akasha.
181. Say during the Prithivi that the question is about earthly things [roots, Mula]; during the Apas, about Life; during the Tejas, about minerals; during the Akasha, about nothing.

182. When the breath, leaving the Sun and the Moon, goes to the Rahu, know that it [Prana] is in motion and desires another place.
183. Pleasure [1], growth [2], affection [3], playfulness [4], next success [5], laughing [6], in the Prithivi and the Apas; want of power to work in the organs [7], fever [8], trembling [9], going out of one's country [10], in the Tejas and Vayu.
184. Loss of the Life Substance [11], and death [12] in the Akasha: these twelve are the phases of the Moon [i.e., the forms, etc., which the negative matter assumes]; they ought always to be known to be with pains by the wise. [These twelve are the phases of the Moon. The Moon here means the power which gives sustenance to names and forms. That power, the Rayi, appears in twelve forms, according to Tattwic changes. The flow of the left Nadi in its diurnal course is not meant here.]
185. In the east, the west, the south, and the north, the Tattwas (Prithivi, etc.,) are powerful, so let it be said.
186. Fair one, the body must be known as made of the five Mahabhutas: the Prithivi, the Apas, the Tejas, the Vayu, and the Akasha.
187. Bone, muscle, skin, Nadi and hair: this is the five-fold Prithivi as laid down by the Brahavidya [the Divine Science].
188. The male seed, the female germs, fat, urine, and saliva: this is the five-fold Apas as laid down by the Divine Science.

189. Hunger, thirst, sleep, light, drowsiness: this is the five-fold Agni as laid down by the Divine Science.
190. Removing, walking, smelling, contraction and inflation: this is the five-fold Vayu as laid down by the Divine Science.
191. Desire to have, desire to repel, shame, fear and forgetfulness: this is the five-fold Akasha as laid down by the Divine Science.
192. The Prithivi has five qualities, the Apas four, the Tejas three, the Vayu two, and the Akasha one. This is a portion of Tattwic knowledge.
193. The Prithivi is fifty Palas; the Apas forty Palas; the Tejas thirty; the Vayu twenty; the Akasha ten.
194. In the Prithivi, income is delayed; in the Apas, it comes at once; in the Vayu, it is very little; in the Agni, even what is at hand is destroyed.
195. [The Lunar Mansions]; [1] Dhanishtha, [2] Rohini, [3] Jyeshtha; then [4] Anaradha, [5] Shravana, [6] Abhijit, and [7] Uttarashadha: these are said to be the Prithivi Tattwa.
196. [1] Bharani, [2] Krittika, [3] Pushya, [4] Magha, [5] Purvaphalguni then [6] Purvabhadrapada and [7] Svati: these are said to be the Tejas Tattwa.

197. [1] Purvashadha, [2] Ashlesha, [3] Mula, [4] Ardra, [5] Revati, then [6] Uttarabhadrapada and [7] Shatabhishaj: these are the Apas Tattwa, beloved!
198. [1] Vishakha, [2] Uttaraphalguni, [3] Hasta, [4] Chitra, then comes [5] Punarvasu, [6] Ashvini, [7] Mrigashirsha: these are the Vayu Tattwa.
199. Whatever good or evil the messenger enquires about, standing towards the flowing Nadi, comes not to pass as he desires. In the empty Nadi it is the reverse.
200. Even when the Nadi is full but the Tattwa is not congenial, there is no success. The Sun or the Moon gives success only when combined with the congenial Tattwa.
201. Rama got victory in an auspicious Tattwa; so did Arjuna. The Kauravas were all killed in battle on account of the antagonistic Tattwas.
202. By the acquired rapidity of other births, or by the kindness of the Guru, some men come to know the nature of the Tattwas by a mind purified by habit.

[Meditation on the Five Tattwas]

203. Meditate upon the Prithivi Tattwa with "L" [or Lam] as its Algebraic symbol, as being quadrangular, yellow, sweet-smelling,

and conferring a color as pure as that of gold; freedom from disease, and lightness of body.

204. Meditate upon the Apas Tattwa with "V" [or Vam] as its Algebraic symbol; as being semi-lunar, white as the Moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.
205. Meditate upon the Tejas Tattwa with "R" [or Ram] as the Algebraic symbol; as being triangular, red, and giving the power of consuming a great amount of food and drink, and the endurance of burning heat.
206. Meditate upon the Vayu, with "P" [or Pam] as the Algebraic symbol; as being spherical, sky-blue, and giving the power of going into space, and flying like birds.
207. Meditate upon the Akasha Tattwa, with "H" [or Ham] as the Algebraic symbol; formless, foreshadowing many colors, and as giving the knowledge of the three times, and the powers Anima, etc.
208. Where there is a man who knows the Science of Breath, there can be no wealth better than him. It is known that by the knowledge of breath one gets good fruit without much ado.

[The Auspicious Victory]

Said the Goddess:

209. Great Lord, God of Gods, giver of happiness, the science of the rise of breath is a very lofty science; how does it comprehend the knowledge of the three times?

Said the God:

210. Fair one, the knowledge of the three times refers to three things, and nothing else:

(I) Fortune

(II) Victory in battle

(III) Good or bad [end of other actions]

211. On account of the Tattwa, any act is good or bad in effect; on account of the Tattwa comes victory or discomfort; on account of the Tattwa, comes scarcity and abundance of wealth. The Tattwas are said to show themselves in these three states.

Said the Goddess:

212. Great Lord, God of Gods, the all-comprehending ocean of this world is the greatest friend and helpmate of men; [is it] he who causes the fulfillment of all his works?

Said the God

213. The Prana alone is the highest friend, the Prana is the greatest helpmate. Fair one, there is no friend better than Prana.

[Editors note: 214 is omitted]

Said the Goddess:

215. In the city of the body the Prana is the Lord Protector; while going in, it is ten fingers; while going out, twelve. [This section refers to the Human Aura. The subtle Prana surrounds the Human Gross Body like a 'halo' of light. The natural length from the body to the circumference of this halo is twelve fingers of the man whose Prana is measured. This length is affected during the ordinary course of inspiration (inhalation) and expiration (expiration). At the time of inspiration the length is reduced to ten fingers; at the time of expiration it is restored to twelve. During certain other actions too, the length varies. Thus, in walking, the length of Prana becomes twenty-four; in running, forty-two. In cohabitation, it becomes sixty-five; in sleeping, one hundred. In eating and speaking, it becomes eighteen.

In ordinary men, the length is twelve fingers. The ordinary length is, however, reduced in extraordinary men. Thus: In those men who are free from desire, the length of Prana is reduced by one finger; it becomes eleven. In men who are always pleasant, always hilarious, the length is ten fingers. Also, a poet has nine fingers, a speaker has eight, a seer has seven, a levitator has six, and so on.]

216. In walking, it is twenty-four fingers; in running, forty-two; in cohabitation, sixty-five; in sleeping, a hundred fingers.

217. The natural length of Prana, O Goddess, is twelve fingers. In eating and speaking, it stretches to eighteen fingers.

218. When the Prana is reduced by one finger, freedom from desire is the result. Pleasure results when it is reduced by two; poetical power when by three;
219. Power of speech, when by four; second sight, when by five; levitation, when by six; great rapidity, when by seven;
220. The eight Siddhis, when by eight; the nine Nidhis, when by nine; the ten figures, when by ten; the loss of the shadow, when by eleven;
221. When it is reduced by twelve, the inspiratory (inhalation) and expiratory (exhalation) motions drink of the fountain of immortality in the Sun [the center of Prana]. When the Prana fills the body up to the end of the nails even, for whom then is food?
222. Thus has been described the Law of Prana. It can be known by the teaching of a Guru, not by millions of Sciences and Shastras.
223. If by chance, the Moon does not set in the morning, and the Sun in the evening, they do so respectively after mid-day and midnight.

[Battle]

224. In warfare in distant countries, the Moon is victorious; in near places, the Sun. When the foot raised first in walking belongs to the flowing Nadi, complete success is the result.
225. In beginning a journey, in marriage, in entering any town, etc., in all auspicious acts, the flow of the Moon is good.

226. By putting the enemy's army towards the empty Nadi, and one's own toward the full when the Tattwa is congenial, one may conquer the whole world.
227. Let one give battle in the direction towards which the breath flows; victory is certain, even if Indra be in front.
228. If a man puts a question about battle, he will win if he is towards the flowing Nadi; will lose if he is towards the other.
229. The Prithivi Tattwa points to wounds in the belly; the Apas in the feet; the Agni in the thighs; the Vayu in the hands;
230. The Akasha in the head. These five-fold wounds have been described in the Science of Breath.
231. He whose name has even letters wins, if he asks the question during the flow of the Moon. He who has an odd number of letters in his name wins if he asks the question during the flow of the Sun.
232. When the question is put during the Moon, there will be a peaceful termination; during the Sun, the fight must come.
233. During the Prithivi Tattwa, the fight will be equal. During the Apas, the result will be equal. During the Tejas, there will be defeat. During the Vayu and the Akasha, death will ensue.
234. When by some cause the flow of the breath is not clearly felt at the time of the question, let the wise man resort to the following expedient.

235. Sitting motionless, let him have a flower thrown upon himself: the flower will fall on the full side. So let him give the answer.

236. Here or elsewhere the knower of the laws of breath is very powerful; who is more powerful than he?

Said the Goddess:

237. These are the laws of victory when men fight among themselves; how does victory come when they fight with Yama [the God of Death]?

Said the God:

238. Let him meditate upon the Lord when the Prana is calm; during the flow of the Moon, and then give up Life when after that the two Pranas coincide. He will have what he desires: great benefit and success.

239. The whole manifested world has come out of the unmanifested. That manifested world disappears in the unmanifested when the fact is known.

[Editors note: 240-259 are omitted]

[The Year]

260. On the first lunar day of the white fortnight of the month of Chaitra, let the wise Yogi see both the northward and southward journey of the Sun by an analysis of the Tattwas. [On this day begins the Samvat year of the era of King Vikramaditya.]

261. If at the time of the rise of the Moon, the Prithivi, the Apas, or the Vayu Tattwa be flowing, all kinds of grain will be plentiful.
262. The flow of the Tejas and the Akasha gives fearful famines. This is the nature of time. In this way is known the effect of time in the year, the month, and the day.
263. If the Sushumna (which is bad in all worldly concerns) be flowing, there will be confusion in the land, subversion of the kingdom (or fear thereof); epidemic, and all kinds of disease.
264. When the Sun passes into Aries, let the Yogi meditate upon the breath, and finding out the prevalent Tattwa, tell the world what will be the nature of the next year. [On this day begins the Solar Year. The Tattwic color of Universal Tattwa (the external one) at any time, is determined by the positions of the Sun and Moon, and by those of the planets whose presence exercises a very potent influence upon the Tattwic value of any moment. This Tattwic value changes according to a universal law.

If at any time the Apas Tattwa is flowing, it can never abruptly pass into the Tejas, but must do so grade by grade. These atmospheric Tattwas run mainly minor courses: hence, it is possible to calculate from the Tattwic value of one moment the Tattwic value of any future moment.

The living world is always affected by these Tattwic changes. In the act of breathing, nature has furnished a very exact and faithful scale for the measurement of Tattwic changes. Hence, the Yogi who

can live in conformity with time and space can foretell the future very easily. Ah! but how difficult is it to live in perfect conformity with time and space!]

265. The good aspect of the year, the month, and the day is known by the Tattwas: Prithivi, etc., and the bad one by the Akasha and the Vayu.
266. If the Prithivi Tattwa flows, there will be plenty and prosperity in the kingdom, and the Earth will be full of good crops; there will be much comfort and enjoyment.
267. If the Apas Tattwa flows, there will be plenty of rain, plenty of grain, no want, great comfort, and well-grown fields.
268. If the Agni flows, there will be famine, subversion, or fear thereof; there will be fearful epidemics, and the least possible rain.
269. If the Vayu Tattwa flows when the Sun goes into Aries, there will be confusion, accidents, famine, little rain, or the Itis. [The Itis are six different afflictions which distress the crops: too much rain, etc.]
270. If the Akasha Tattwa flows when the Sun goes into Aries, there will be want of grain and comfort.

271. When the full breath is in its own proper place, with its own proper Tattwas, success of all sorts is the result. If the Sun and Moon are the reverse, grain must be laid up [against a scarcity].
272. If the Agni Tattwa flows, there will be inequality of prices; if Akasha, there will be continuous scarcity. Let things be laid up then; there will be a rise in the prices two months thereafter.
273. When the breath is changing into the Sun, it gives birth to fearful diseases. When the Akasha and the Vayu are conjoined with the Tejas, the Earth will become the picture of hell. [The disturbance of Tattwic balance is disease; hence, every Tattwa has its own diseases.]

[Disease]

274. In the Prithivi Tattwa, there is its own disease; in the Apas Tattwa, the disease of the same Tattwa; and so on in the Tejas, the Vayu, and the Akasha, similar and hereditary diseases. [When two men come together, their Pranas exchange color. It is on this account that one can measure from the momentary reflection in one's own body, the color of any other man that is near him. The present of every man is the father of the future: hence, one can predict the end of any disease, or the time of death. All that has been ascertained to be true on these heads has been described in the various sections of this book.]

275. When the messenger [querent] comes first towards the empty half of the body, and then towards the full half, he about whom the question is put will surely live, even if he be [apparently] lying in the swoon [of death].
276. If the question is put to the Yogi while sitting in the same direction with the patient, he will live even though many a disease may have gathered strength in his body.
277. When the breath is in the right nostril, and the messenger speaks of his affliction in piteous accents, the patient will live. During the Moon the effect is ordinary.
278. If the question be asked while holding the picture of the patient towards the Prana and looking at it, the patient will live.
279. When during the flow of the Sun or Moon, the Yogi gets into a carriage and the question is put to him while there, the messenger will have success in his desire.
280. When at the time of the question the Yogi sits upstairs while the patient is downstairs, he will certainly live. If the patient be upstairs, he will certainly go to the House of Yama [the God of Death].
281. If at the time of the question the messenger is towards the empty nostril, but speaks the reverse of what he desires, he will have success. If the reverse is the case, the result too is the reverse.

282. When the patient is towards the Moon and the asker towards the Sun the patient will certainly die, even if he be surrounded by hundreds of physicians.

283. When the patient is towards the Sun, and the asker towards the Moon, then too the patient dies, even if Sambhu be his protector.

284. When one Tattwa is out of its proper time, people are subdued by disease; when two are wrong, they cause misfortune to friends and relations; if it is out of place for two fortnights, death is the result.

[The Prediction of Death]

285. At the beginning of a month, a fortnight, and a year, let the wise man try to find out the time of death from the movements of the Prana.

286. The lamp of the five Tattwas receives its oil from the Moon. Protect it from the solar force; Life will thereby become long and stationary.

287. If by mastering the flow of breath, the Sun is kept in check, Life is prolonged. Even solar time is cheated.

288. The Moon falls from Heaven giving the nectar of Life to the Lotuses of the body. By the constant practice of good actions and Yoga, one becomes immortal by the Lunar Nectar.

289. Make the Moon flow during the day, the Sun during the night. He who practices thus is verily a true Yogi.
290. If for one night and day the breath flows continuously by one Nadi, death will ensue in three years.
291. He whose breath flows by the Pingala two whole days and nights continuously has (as the knowers of the Tattwas say), two more years to live.
292. If the Moon continuously flows during the night and the Sun during the day, death will come within six months.
293. When the Sun flows altogether, and the Moon is altogether unseen, death comes in a fortnight. So says the Science of Death.
294. He whose breath flows from one nostril for three nights continuously has, so say the wise, a year only to live.
295. Take a vessel of the Kansiya alloy [bell-metal]. Fill it with water, and see in it the reflection of the Sun. If in the midst of the reflection is seen a hole, the seer will die within ten days. If the reflection is smoky, death will come the same day. If it is seen towards the South, West, or North, death will come within six two, or three months respectively. Thus has been described the measure of Life by the omniscient.
296. If a man sees the figure of the messenger of death he is sure to die. [The messenger of death has red or reddish clothes, matted

hair, diseased teeth, oil-besmeared body, a weeping and red-hot face, a body besmeared with ashes, flames of fire having long heavy rods, and standing towards the empty Nadi.]

297. When the skin is cool but the inside is hot, death must come within a month.
298. When a man changes suddenly and unaccountably from good habits to bad, or from bad habits to good, he is sure to die.
299. He whose breath coming out of the nose is cool, but coming out of the mouth is hot like fire, is sure to die of great heat.
300. He who sees hideous figures and bright light without making out the flame, dies before nine months.
301. He who suddenly begins to feel heavy bodies light, and light bodies heavy, and he who being dark in color begins in disease to look gold-colored, must die.
302. He whose hands, chest, and feet become at once dry after bathing, has not ten nights to live.
303. He who becomes dim of sight, and cannot see his face in the pupil of another's eye must assuredly die.
304. Now I will tell thee something about the shadow-figure, or the (Chhaya Purusha). Knowing this, man very soon becomes the knower of the three times.

305. I speak of those experiments by means of which even distant death is known. I shall describe all these in accordance with Shrivagama.
306. Going to a lonely place and standing with the back towards the Sun, let a man look with attention at the neck of the shade he throws on the ground.
307. Let him see this for as long a time as he can, and calmly repeat the words: "Om kram parabrahmane namah" for one hundred and eight times. Then let him look up into the sky. He will thus see Shankara [the figure of a being capable of appearing in many colors].
308. By doing this for six months, the Yogi becomes the Lord of those who walk on Earth; in two years he becomes absolutely independent and his own Master.
309. He obtains the knowledge of the three times and great bliss. There is nothing impossible for the constant practice of Yoga.
310. The Yogi who sees this figure in the clear heavens having a dark color, dies within six months.
311. When there is yellow there is fear of disease; when it is red, there will be loss; when it has many colors, there will be great confusion and dejection.
312. If the figure be wanting in feet, shanks, abdomen and the right arm, a relation is sure to die.

313. If the left arm is wanting, the wife will die; when the chest and the right arm is wanting, death and destruction will come.
314. When the feces and gas escape together, the man is sure to die in ten days.
315. When the Moon flows altogether, and the Sun is not seen at all, death comes surely in a month. So says the Science of Breath.
316. Those whose death is near, cease to see the Arandhati, the Dhruva, the steps of Vishnu, and the circle of the Mothers as they are pointed out to them.
317. The Arandhati is the tongue; the Dhruva, the tip of the nose; the eyebrows, are the steps of Vishnu; the pupil of the eye, the circle of the Mothers.
318. The man who ceases to see the eyebrows dies within nine days; he who ceases to see the pupil of the eye dies within five days; he who ceases to see the nose dies within three days; he who ceases to see the tongue dies within one day.
319. The pupil of the eye is seen by pressing the eye near the nose.

[The Nadis]

320. The Ida is also technically called Ganga; the Pingala, Yamuna; the Sushumna, Sarasvati; the conjunction is called Prayaga.

321. Let the Yogi sit in the posture called Padmasana, and perform Pranayama.
322. The Yogis must know the Puraka, the Rechaka, and the third, Kumbhaka, for obtaining power over the body.
323. The Puraka causes growth and nourishment, and equalizes the humors; the Kumbhaka causes stability, and increases the security of Life.
324. The Rechaka takes away all sins. He who practices this reaches the state of Yoga.
325. In the Kumbhaka hold the air in as much as possible; let it go out by the Moon and in by the Sun.
326. The Sun drinks the Moon; the Moon drinks the Sun; by saturating one with the other, one may live as long as the Moon and the planets.
327. The Nadi flows in one's own body. Have power over that; if it is not let go through the mouth or nose, one becomes a young man.
328. When the mouth, nose, eyes, and ears are stopped by the fingers, the Tattwas begin to take their rise before the eyes.
329. He who knows their color, their motion, their taste, their places, and their signs, becomes in this world equal to the God Rudra.
330. He who knows all this, and reads it always, is freed from all pain, and gets what he desires.

331. He who has the knowledge of Breath in his head, has fortune in his feet.
332. Like the One in the Vedas, and the Sun in the Universe, is the knower of the Science of Breath to be honored. He who knows the Science of Breath and the Philosophy of the Tattwas, knows that even millions of elixers are not equal to it.
333. (Editor's Note: this stanza, corresponding to the original text, is not given by the author.)
334. There is nothing in the world which will release you of the debt of the man who gives you the knowledge of the word [Om] and of Breath.
335. Sitting in his own place with measured food and sleep, let the Yogi meditate upon the highest Atma [whose reflection the Breath is.] Whatever he says will come to pass.